

HISTORY

Indus Civilisation

500 BCE-300 AD

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The history of mankind is obscure and still shrouded in mystery despite our travelling to the space on a regular basis. Our origin is not clear, there are varying theories and philosophies to highlight from where we humans have taken spring, geologist who study the life of the earth are confident to celebrate its billion years¹ birthday and philosophers question what was there when this earth was not there?. From historian point of view basing upon the visible evidence in the form of available texts, archaeological remains and on logic the present day civilization dates back to almost 7000 years before Christ the earliest civilizations originated in the Asia mainly in the east on the banks of great rivers like Nile, Euphrates, Yellow and Indus.

By 6000 or 7000 B.C. there were already quasi-civilized communities in lower Mesopotamia and in Egypt, there first appear cities, temples, systematic irrigation, and evidences of a social organization rising above the level of a mere barbaric village-town. In those days the Euphrates and Tigris flowed by separate mouths into the Persian Gulf, and it was in the country between them that the Sumerians built their first cities. About the same time, for chronology is still vague, the great history of Egypt was beginning.²

Whereas the history or the epigraphy of Nile and Euphrates has been able to pass down to us the culture and religion of these two great civilisations in the form of tablets and seals which inform us of the deities, the codes the life pattern of those ancients people with certainty, we know that Gilgamesh fighting with lions that dates back to 3000 years BC it is 1 and half inch in length and is preserved in British Museum, there are quite a number of seals showing men with wings, heavily manned lions then there are very elaborate seals which

¹ Earth sciences." *Encyclopædia Britannica. Encyclopædia Britannica Online Academic Edition*. Encyclopædia Britannica Inc., 2012. Web. 16 Feb. 2012. <<http://www.britannica.com/EBchecked/topic/176118/Earth-sciences>>

² A Short History of the World ,H. G. Wells New York The Macmillan & Company 1922 , Chapter XV

depicts a sow walking with almost half a dozen of her siblings through a field³, but no such thing or evidence was available for India other than the oral traditions which are called Vedas before the archaeological excavation carried out in 1922 in Indus Valley which have been termed as one of the greatest of our time. It is a coincidence that two of the greatest riddles of human civilization were unlocked in the same century the finding of the Pyramids and Indus Valley ruins. Therefore one has to look into the Nile and Euphrates cultures of the past to find the similarities in the Indus Valley civilization as such to fill the vacuum of data.

The Egyptian religious traditions that has been deciphered from their seals highlights that they had a high priest who was responsible for all the ceremonies for the reason being that the ruling princes were too busy with the stage craft to have time to carry out these ceremonies to the perfection otherwise it was the princes in whom the divinity was placed, the chief priest was called Uribe and he would insist on the human cleanliness by washing. Each act of sacrifice contained an accompanying number of words whose sequence and harmony must be adhered

‘one false note a single discord between the succession of gestures and the utterance of the sacramental words, any hesitation, any awkwardness in the accomplishment of the rite and sacrifice was vain’⁴

thus a breed of professional priests emerged whose main task was to carry out these duties on behalf of the ruling class, the gods of Egypt were numerous they were rather a nation of gods they had gods for every part of their life, sun was a living god, their religious belief was based upon the idea that heat of sun fermented the soil of the Nile and from thee the creatures were born. There was a class system in Egypt, The priests were exempted from the military duty and also from certain taxes, they lived on the sacrificial meat and the milk offered by the commoners, they would carry out prediction for the rulers.

Another major riparian ancient civilisation, Chaldeans of Euphrates {3800 BC} on the other hand were not that good in city construction as the Egyptians were, yet their temples were as high as possible to construct {tower of Babel}⁵ one of the leading historian of Chaldea was Barossa's. One of the key features of their seals were the depiction of fights with the lions, hunting of lions with arrows, capturing the horses with lasso, depiction of half man half fish deities, horses being hunted by the dogs, they show that hogs have been tamed and so were ass, ox, goat and sheep and yet the horses were untamed as back as 3000 BC basing upon the fact that no horse has been depicted as domestic animal in the seals. An extraordinary seal depicts a bull with precise anatomy however there is no depiction of elephants. The concept of the world conceived by the Chaldeans was around their first king named Alorus who ruled for over 36000 years and they believed that

‘In the time when the gods were not created not one as yet, when they had neither been called by their names...then Lukhmu and Lakhama were the first to appear...in the time

³ Dawn of Civilisations, the seals are marked as such majority of them are in British Museum and Louvre Museum in Paris.

⁴ Ibid, p-124

⁵ Ancient Fragments of the Phoenicians, Chaldeans, Egyptians, Persians, Indians and other writers, Issac Cory, {Pickering, London, 1832} pp-31-34

*when nothing existed which was called heaven above and nothing below had as yet received the name earth there existed Apsu the ocean*⁶

thus the creation of the earth according to Chaldean was based upon the water and they further had the belief that a great flood came which washed away all traces of ancient history and new life took place. Similar to the Egyptians the Chaldeans also believed in the divinity of the king partly hereditary and partly selection and they also had a high priest for religious ceremonies called 'Ishshakku', their deity was goddess Allat represented with body of a deformed woman with half lion, having wings and serpents in her hands her children were two lions. The seals highlights a dog being on a leash apart from an oxen seal which is almost an replica of the seal that was excavated from Mohenjo-Daro.

ARYANS

Aryans ,Persians all originated from Pamirs'⁷ it is very much possible that these Aryans came down with the flow of the river from its source in the far off mountains .There exist no literary tradition throwing light on the origin and growth of great cities of north west India⁸. The archaeological excavation by John Marshall in 1922 brought up the Indus Valley civilization and also another civilization which strangely did not existed on the banks of river as all other great civilization does, this was the Mehri and Kulli which were found in the West of the Indus ,a an aerial reconnaissance highlights the signs of water and dry beds of the river are there which can be distinguished in the background of the brown mountains these civilizations especially the Mehri or Mehrgarh are on the same track which is still used by the caravans the famous Bolan Pass, on the other hand another signs of civilization are to be found in the Kot Diji area which has been called as the Chander Daro⁹.

The knowledge about the Aryan way of life is more or less transmitted orally they used to sacrifice human life occasionally but generally it was in the form of cattle and horses¹⁰, these oral traditions are called Vedas and it gives an insight into the life of Aryans and of that period which exists between 1700-900 B.C., The Vedas thus reflects on the cultural and life pattern of the Aryans and from them one can assume that Aryans were a happy and cheerful race who was at times scared of his wife and his mother in law as well especially after loosing in the gambling. Puranas which are old Sanskrit text dating from 900-500 B.C., they are religious fables.

"The Rishi replied, Vedas, is a sacred work... In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as the primal cause of creation, a mighty egg,. From this egg came out the lord Pitamaha Brahma,.. After these were produced the wise and most holy Brahmarshis, and the numerous Rajarshis. So the water, the heavens, the earth, the air, the sky, the points of the heavens, the years, the seasons, the months, the fortnights, called Pakshas, with day and night in due

⁶ Dawn of Civilisations,p-563

⁷ *Sohrab & Rustam an episode*,Matthew Arnold& Marie Snell,{werner,Chicago,1896},p-82.

⁸ *History of mankind volume One* Jacques Houtet & Sir Leonard Woolley{Harper & Row,NY,1962}a UNESCO project ,p 451-458, also see *Glimpses of World History* Jawaharlal Nehru{John Day ,NY,1934}

⁹ Ibid p-452-458 and also the map. Also see *History of Asia Volume 1* ,woodrige ,p-125

¹⁰ *India a History*, John Keay, {Grove Press, New York,2000,}p-32 also see Nehru p-96

*succession. And thus were produced all things which are known to mankind.. From these are descended the family of the Kurus, ; also rules for the conduct of mankind; also histories and discourses with various srutis;. It is elucidated by other Shastras, and comprehendeth the sense of the four Vedas*¹¹.

The Brahmin gave the formality to this existing life pattern there is definite account of how a group in ancient world becomes the ruler of a person and society's rituals but this is how the Brahmin became the soul master of the Indus valley inhabitants, they were not the last one because this pattern was followed by the Persians as well where the king was subject to the high priests supports for his coronation¹²{Mazdaism}

Brahmin brought a change in the social and cultural life of the people of Indus civilization it is clear that these civilizations were much advanced in their life which is evident from the archaeological ruins of the twin civilizations of Mohenjo-Daro and Harappa the worshipping of the horse the bathing system the sanitation system all indicates their growth of the social pattern.

The evolution of caste system took place either with the advent of these Aryans or it could be in place before that is also not clear, however with the passage of time there emerged four clear classes in the society the Brahmin or the religious teachers occupied the upper hierarchy along with the Kshatriyas the rulers, Vaishyas the farmers and traders the shudras or the lowest echelon of the society. The life pattern at that time was more or less similar to the life pattern that remained in vogue till seventeenth century in India or at other parts of the world, there was a class of people who performed the so called dirty work of disposing the human and animal waste and it were these which became the untouchables. The history of world as transferred to us have covered almost every segment of the life yet the act of human waste disposal has remained in obscurity who and where it was disposed is an enigma but it is understood that it was an act which remained unavoidable since the birth of humanity ,the animals are free in this aspect they can pass on their waste without any social taboo but what were the human pattern is not understood so far, did humans also acted the way the animals do ,logically at some point in history the humans considered it as an act that has to performed in privacy or away from the habitats. In the rural villages of Sindh and Punjab as late as 1989 and in certain cases still in parts of the Baluchistan and even in the vicinity of these two cradles of civilization the women perform act of nature collectively at night when they go out of the village and sit together in fields chatting and defecating ,in some civilization the body is then cleaned with stones, mud ,leaves or water unfortunately the Vedas are silent on this aspect but probably the people who were associated with the cleaning of these excrements were placed in the untouchables category, this is how the human castes evolved. Another interesting case is the use of the cow dung for burning at what time in our history it evolved is again not very clear to us and were only the low caste performed these

¹¹ *The Mahabharata of Krishna-Dwaipayana Vyasa Translated into English Prose Adi Parva*, Author: Kisari Mohan Ganguli, Release Date: April, 2005 [EBook #7864] pp5-7.

¹² History of Asia,vol,I,pp-65-69

acts or it was acceptable in high castes is again shrouded in mystery. In the same area of civilization the women folk of high castes do perform this work of converting animal feces into the cakes used for burning. The whole point of discussion is to highlight that even today we are not clear on the basic acts of our race. This caste system was not restricted to the Aryans but in the code of Hammurabi the distinction is drawn between the gentlemen the poor and the slave¹³ similarly the Hittite law also sharply distinguishes between the free man and a slave. This caste system was not restricted to the Aryans but in the code of Hammurabi the distinction is drawn between the gentlemen the poor and the slave¹⁴ similarly the Hittite law also sharply distinguishes between the free man and a slave. the caste system was fully incorporated with four castes the katriya and raj Anya at the top these warriors families acknowledged a chief as their raja, the katriya acted as the ritual authority of the caste also the non katriya were called Brahmin and were taken as the parallel authority on the religion , it is very much possible that there existed two religions in the India at that time one which was preached and followed by the natives or the Dravidians and the other of the Aryans and there is also a possibility when one takes a look at the modern religions and see how they have expanded into the sects thus the probability of having sects within the Aryan race cannot be ruled out., to these two races were added another which performed the agriculturist duties of crop and feeding the entire race they were called Vaisya they were also considered of the Aryan stock and thus 'dvija' twice born. And then there were Sudra the slaves. *'Brahmin was his mouth, rajanya was his arms, his thighs became Vaisya and from his feet Sudra was produced'*¹⁵.

Brahmin were no different from the high priests of the Egypt and Chaldea and neither their conduct is any different from them, despite lack of any positivist evidence of how they developed the society into four varnas or the castes the logi dictates basing upon the evidence of tablets and old scripture found on the other civilisations that these riparian cultures had something in common due to lack of grandeur and size of Indus Valley it seems more logical that it was influenced by the other two ,probably Aryans brought this society with them from the distant land .

Dravidians had their own gods about which nothing can written with certainty but the Aryans gods were distinct and have a striking similarity with the deities of the other two civilisations, Moen jo daro lived from 3500-2700 BC and it died a death probably due to the nature when Indus changed its course or buried it under silt,from where these Dravidians came no one is sure

Historians have marked seven different groups which existed in early civilization which dates to 3000 years BC they are Hebrews, Egyptians, Armeans, Phoenicians, Hitties, Armenians and Persians or Aryans and certainly Chinese have to be added in this list. Iranians or Aryans were nature loving people who had a kind of monotheistic religion based upon a good

¹³ History of Mankind,p-476

¹⁴ History of Mankind,p-476

¹⁵ Ibid,p-54, the term used for caste in the Vedas is color the color associated with four castes as per Mahabharata were white,Red,Yellow and Black

and evil character the Mazda{wise} and Ahura{lord} were worshipped and supreme deity was Ahura Mazda and this praying was done without any temple or ritual but fire was used for this purpose in the open and preferably on top of mountain, the Iranian god of war was Mithra, the evil was Ahriman. Cyaxares {625-593 BC} and his decedents Cyrus {550-530BC} were able to conquer the Greek cities of Asia minor and later to extend their rule in the east to the inclusion of the Indus river and to its upper mouth at Taxila which the Persians called gandhara and Sindhu¹⁶ respectively, they made a satrapy{province} of this Indain conquest, later Cyrus commissioned a Greek adventurer to sail down the Indus to have a feasibility of trade and shipping in the river, however the history is silent as why the Cyrus did not pursued the idea of finding the origin of the Indus. This is the first record of India or the Sindhu {Indus river} that is in written form.

Darius I {521-485BC} had his empire divided in twenty satrapies, The Greek cities which were ruled by the Persians revolted in 490 BC and the resultant battle of Marathon as such marked the beginning of the end of Persian hold over the Greeks however Xerxes another Persian made an attempt to reconsolidate his empire but again a string of defeats at Salamis and Mycale in 480 BC further weakened the Persian hold. All this has passed down to us through the Greek historians among whom Herodotus is called the father of history but he had no knowledge of India other than that '*eastern part of India is rendered desert by sand{east of indus and south of Punjab}*',¹⁷. The birth of this Zoroastrian religion and the rise of Persian empire are rather synonymous to each other it initially took birth in Parthia {northern Iran}, where one of the local ruler adopted it and soon in the time of the Cyrus {550-530 BC} it became a kind of official religion. Zoroastrianism flourished in the land of ancient Iranians [Aryao Danhavo] who were living in eastern part of the Persian Empire which is modern day Afghanistan and the area up till Indus and Baluchistan. Zoroaster was the son of Poroushaspa therefore he also belonged to a rich family his exact date of birth is not very precise but it is certain that he underwent hardships in his preaching which were to get away from false gods and to worship Mazda the one true god thus his followers are called Mazdayasni, it is probable that Zoroaster lived in the time of King Gushtasp, he was murdered in the city of Balkh, his time is 1200 B.C.¹⁸, thus his time and the end of Indus Valley civilization almost coincides.

VEDAS

But there was more to India than just the mere desert which Herodotus observed but it was discovered with the archaeological discovery of Moen Jo daro and Harappa in 1920's, but before this discovery there were oral traditions in the India which are called Vedas [means knowledge] which are four in series the first one was composed in 11th or 12th century BC and is called Rig Veda the second is called Samaveda and is composed of hymns of the Rig Veda the third Veda was composed in 10th or 9th century BC and is known as Yajurveda

¹⁶ *Cyrus the Great*, Jacob Abbott, {Harper & Brothers, New York, 1903}, p- also see *Shohrab & Rustam an episode*, Matthew Arnold & Marrie Snell {Warner, Chicago, 1896}, p-82

¹⁷ *The History of the Arts and The Sciences of the Ancients*, Charles Rollin, {Blackie, Glasgow, 1829}, p-570

¹⁸ *A Brief sketch of Zoroastrian Religion & Customs, An essay*, Ervad Sheriarji Dadhabhai Bharucha {Bombay 1893}

and is composed of prayers the fourth Veda is called Atharvaveda¹⁹, in short the Rig Veda is the oldest and other have been derived from it, Rig Veda is thus not only a poem but a history²⁰, but what kind of history does this Vedas give us

The Vedas speak of the battles that took place between the Aryans and the Dravidians. Aryans had no rituals neither they had any temples, for Aryan his horse was the most sacred and he used it in a chariot, Aryan was fond of warfare and Indra was the god the hero warrior for whose pleasure and favour Aryan would sacrifice the bull and the cow, Varuna was another god of Aryans which looked after the sun and sky 'sun and stars were his eyes' Rudra was the god of the rain and later known as the Shiva. The hymn of creation

Then was not non-existent nor existent: there was no realm of air, no sky beyond it. What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water? Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider. That One Thing, breathless, breathed by its own nature: apart from it was nothing *whatsoever.*

Darkness there was: at first concealed in darkness this All was indiscriminated chaos. All that existed then was void and form less: by the great power of Warmth was born that
Unit 21

There are vedas for the gods for daily life like marriage vow which is almost as true for today as it was thousand years ago

The Indus valley is 950 miles long and 700 miles wide, its slope is steep 1:7,000 nearly double of the Egyptian civilization and Harappa and Mohenjo daro were its two main cities 350 miles apart with Harappa at the upstream, Harappa destroyed the Mohenjo daro and its subsidiaries, therefore it has been established and speculated that the people of Harappa were more ferocious and more advance as to cause the destruction of downstream riparian culture but from where these harappians came is not certain and when they started is also not sure but what is certain that it finished in 1500 B.C., Aryans carried out wholesale massacre of the Mohenjo daro and adjoining centres there is another theory that since Harappa was more agriculturist in outlook thus it escaped the destruction but it is possible that Mohenjo-Daro was destroyed by the harappian.

About the culture of Harappa 'it is difficult to say whether slavery existed'²², on religious side nothing great is understood about these civilization as not many artifacts have been discovered apart from the statue of a dancing girl from Mohenjo-Daro and a dancing boy in Harappa yet it is established that people of Mohenjo daro did worshipped a god in the form of a human. '4500 years ago human development reached a striking peak in the Indus Valley cities of Harappa and Mohenjo Daro'²³. Regarding Aryans the mystery deepens as to who they were it is again established that they had narrow skull and light skinned and this to some extent is related to even present day high esteem for fair skin and colour which is

¹⁹ History of Asia, Volume I, Woodbridge, p-131-134

²⁰ The rig veda a History, Raeshwar Gupta {Jogendra Nath, Chittagong, 1904}, p-12

²¹

²² Ibid p-476

²³ Cambridge Encyclopedia of South Asia, 1982, p-9

notably regarded as a nobility in the person, *These Indo-Europeans were white men like the Semites but they spoke a different language they had lived among the peaks which surround the plateau of Iran and that are why we call them Aryans Under the leadership of Zarathustra (or Zoroaster) who was their great teacher many of them had left their mountain homes to follow the swiftly flowing Indus River on its way to the sea.*²⁴

Jainism & Buddhism

It is quite logical to perceive that this kind of Aryan way of life now termed as Brahminic system was bound to be challenged as it creates divisions among the humans and as such the first challenge that came was rather philosophical in nature rather than violent, Vardhamana later called Mahavira {599-527 B.C.,} was son of a Kshatriya who had close relation with the royal family of Magadha the very first kingdom of the India founded on the banks of the Ganges, by this period the Aryans had been assimilated in the life of a settler they now live in cities which became small kingdoms spread all over the India but primarily they remained in the upper India and **probably** maintained a distance with the Dravidian societies of the South India due to racism, also the weather and close proximity of mountains was another factor. Aryans of Harappa established a trade route with the east. The major issue was the lay out of the ground. All the rivers that are confluxing with Indus are flowing in a north – south direction. On the other hand after the Sutlej the last of such rivers there is a void and then Jumna appears but instead of following the north south pattern it flows in a east west direction merging with Ganges which merges with Brahmaputra and ultimately these then fall into Bay of Bengal. Aryans of Indus maintained their racial superiority over the other two riparians but with passage of time these Aryans started settling onto Ganges and raised cities similar to Harappa, Meghadha was one such kingdom.

Mahavira was married and had children and living a normal life when he set on a journey of over twelve years among the forests and mountains and contemplated and finally attained enlightenment at the age of 42 and for next 30 years he preached all over India his ideals and theory and he did in defiance to the established aristocracy of the Brahmins who were preaching in the Sanskrit but the common language was Prakrit and Mahavira did in the common language, his ‘five vows’ were poverty, honesty, chastity, truth and respect for life; even for the life that exists in the animals, to practice Ahimsa the non violence against all living beings. equality of the classes being the fundamental of his theory. Jains or Jainism as it is known took an extreme view of Mahavira's teaching to the extent that they avoid cooking their food on a fire, they fast for long duration and religious suicides are allowed, they move with a veil in order not to swallow the germs, they would clear the path before moving in order to prevent the loss of ants, one sect among them does not wear clothes where as the other wears. It is an extreme.

²⁴ The Story of Mankind By Hendrik Van Loon, Ph.D. November 27, 2009 [EBook #754]

In the same time period son was born to Suddhodana king of Magadha, he named his son as Sakyamuni Gautama, born at Kapila he was popularly known as Siddhartha and today is famous as Buddha.²⁵ Magadha was one of the leading and rather the most powerful kingdom of the eastern India which existed at that time it comprehends all the Gangetic provinces²⁶. Thus it seems that whereas the area astride the Indus was **under the Persian** as their province the area further east i.e. the Ganges plains were under the descendants of the Aryans from where a new social system was taking birth in the form of Buddhism.

For twenty seven years father shielded his son from the cruelty of the world the death the old age sickness and misery one day Siddhartha was able to see it when he went outside his palace

‘how could a man of intelligence be heedless here in hour of calamity when once he knows of destruction...for what rational being would stand or sit or lie at ease still less laugh when he knows of old age disease and death’.

Buddha was married at the age of nineteen and had a son also, for six years after his first encounter with the dark side of the life he wandered around and mediated and fasted more or less in the pattern of the Mahavira, he finally attained nirvana under a tree but then he gave up all this and in one of his first and most famous sermon in the deer park of Benares he advocated a middle path, the path has eight folds and ten commandments which follow the right thoughts, words, deeds, purity of heart, kindness to all, truthfulness, charity, absence of self from faultfinding and avoidance of hatred. His commandments include not to kill, steal, avoidance of adultery, not to speak evil no flattering speech, not to be angry and not to take ascetic vows²⁷

Buddha was a revolutionary probably the first socialist of the world he was against the caste and promoted a classless society free of rituals and rites where all were equal and this made the existing establishment his enemy and probably being the king's son saved him from destruction. Buddha died in 543 B.C., and it was not almost 235 years after his death that his teachings were collected and they continued to be collected under the reign of Asoka in 200 B.C., in the year 420-500 C.E. there existed a great Buddhist university at Nalinda. However later the Buddhism was divided into two main sects one is called Hinayana which does not believe in his divinity and neither worship him in the form of images the other Mahayana makes images of Buddha and considered him divine, it is Mahayana which spreads in China and in India thus the engravings of Buddha in these areas.

Alexander the Great

²⁵ A Buddhist Reading, Dough Vincent, approved but unpublished Thesis, University of Western Ontario, 2007 also see Buddha & His Doctrines, a bibliographical essay, Otto Kistner, {London, Trubnar & Company, 1869}

²⁶ Researches into the Physical History of Mankind, James Cowles Prichard, Third Edition, Volume IV, [London 1844] p 113.

²⁷ History of Asia, volume I, Pp-143-145

There is always a watershed mark in history the very first and till to date most authentic water mark in relation to sub continental past is Alexander The Great who in 326 BC. invaded India, in fact almost all historical inquiries regarding India starts with Alexander the Great for the reason that Indians were poor in recording their history²⁸. Much has been written about him and his campaigns by his historians which provides the first hand knowledge about the social life pattern of the time, unfortunately almost all the original work written by his historians and soldiers was destroyed before it came into lime light and the first account and the one which is regarded as most authentic is the one written by Arrian but it was written in 70 A.D. almost three hundred years after Alexander therefore one is again at loss regarding the primary sources about the Alexander's venture in the Indus valley²⁹. Histories of Alexander's own contemporaries is not immediately available to us because their work have not been preserved for us but 'they have not been lost altogether ... it is in secondary form and authorities'³⁰ The historians which travelled with Alexander and later wrote the account falls into distinct cadres the original court historian Callisthenes of Olynthus who was a pupil and relative of Aristotle was allegedly killed for his being outspoken³¹, Plutarch wrote the biography of Alexander but Arrian remarked 'many authors have written the about Alexander and how one account differs from other'. There are incidents when Alexander threw the manuscript of history depicting his battle with Porus into river³².

Indus Valley was already in knowledge of the Persians³³ who in fact named River Sindhu as Hindu because of the Persian language calling S as H it seems that whole of Indus valley was under them. The head of the Indus Valley was at Taxila or Tashkila where the Indus enters the plains from the mountains.. The Tashkila was the most prosperous of all the cities and the revenue from here surpassed all the revenue from other cities, it was the Persian province and so was the lower portion of the Indus valley. According to Herodotus the Indians were the most in number in terms of population in all the world and the tax which they were paying was the largest and most numerous of all the Darius's twenty satrapies, they were paying 360 gold dust talent³⁴ where as the Bactrian were paying 360 silver talents and the value of gold was 13th times more than the silver, Sogdians were paying 300 silver talents. Herodotus has many other observations about India, in his observation there existed tribes east of the Indus which had no sense of death or life and were cannibal in nature, within the tribe there were no sick people as when any person fell sick the others will take him to one side and eat him up men will do this to men and women to the women, in another case the person who fell sick will leave the tribe and go to a isolated place and just wait for the death³⁵. Darius had no power over these tribes which were probably in the south India,

²⁸ Nehru, p-92.

²⁹ The Lost Histories of Alexander The Great, Lionel Pearson {scholar Press, Chicago, 1983}, p-1 also see Arrian

³⁰ Lionel Pearson, The Lost Histories of Alexander the Great {Scholar press, Chicago, 1983}, preface. Also see Jhon Keay *India a history*, p-78.

³¹ Ibid, p-5, 9, 16

³² Lost Histories, p-150.

³³ Nehru, p-104. also see Pliny *Natural History Book VI*, p-30.

³⁴ Herodotus *The History*, translated by George Rawlinson, ed Manuel Komroff, {Tudor, New York, 1928}, p-182, also see Olaf Caroe, *Pathan 550 B.C.-1957 A.D.* {McMillan, New York, 1965}, p-28.

³⁵ Ibid, p-183.

Herodotus also points that there was another tribe which was opposite to the one described above as they ate no animal meat, they sow no corn and eat only vegetables, another tribe which Herodotus points out was living near the city of Caspatyrus in the country of Pactyica these people dwell northward of all the rest of the Indians and follow the same code of life as the Bactrian's, they are the most war like than any other tribe³⁶.

Darius & Skylax

At some time in 516 B.C., Darius commissioned Skylax a Greek seaman of Karyandu to explore the course of the River Indus ³⁷ during which not only the river was explored but the people living astride were also made subject of the Persians³⁸ there are no accounts of a battle waged or waged for this dominion purpose . The Satapatha Brahman narrates how people of India moved from west to east; the route along the foothills of the mountains the Himalayas was known as Uttarapatha or the northerly route and Dakshinapatha the southerly route³⁹. The initial Aryan state took its birth in the Uttarapatha {Harappa and close vicinities} which can be roughly transmitted as the modern day Grand Trunk Road which is in existence for last almost two thousand years in different variation but its general orientation is still astride the mountains crossing all the five rivers of the Punjab and that of Indus and Kabul in the west and of Ganges in the east. The great cities of the Aryan were Delhi as Indraprastha, Varanasi as Kashi, and Patna as Pataliputra {in the year 400 B.C.}. The life in India was organized into republics called gana-sangha i.e. government by discussion but these republics were mainly in the north in present day Chhatis area generally known as Dardestan or Yaghestan⁴⁰.

When Alexander was knocking on Indus Valley's head in 327⁴¹ B.C. Indus Civilisation had no unity other than they all dwell on the banks of River Indus but their valiant stand against Alexander the Great becomes a historical entity that stands valid even today.

Alexander had established a city with his name Alexandria almost 25 miles north east of Kabul and it is from this base that he entered into the present day Pakistan⁴² he had divided his forces into two groups with 30,000 ⁴³ under his personal command ,the other group advanced through Khyber Pass under Hephaestion and Perdikkas⁴⁴ where as he personally marched through the indirect route the one which probably led him through present day

³⁶ Ibid, p-184. Also see Micheal Woods, *Story of India, a video*, British Broadcasting Corporations, London, 1998

³⁷ Imperial Gazetteer of India, *Provincial series NWFP*, {government of India ,Calcutta ,1908}Volume 20, ,p-13

³⁸ Peshawar belonged to the Gandharan Satrapy,see Charles Miller *Khyber,British India's NorthWest Frontier,The story of an Imperial Migrane*{McMillan, New York,1977},p-xiii-7.

³⁹ John Keay, *India a History*, {Grover,NewYork,2000},pp,41-47.

⁴⁰ Olaf Caroe,*Pathan 550B.C.-1957 A.D.*{McMillan,NewYork,1965},p-26.

⁴¹ Alexander the Great sacked Turkey in 334-333 BC,Phoenicians in 333-332,Persepolis in 331-330 and pushed into Arachosia{Afghanistan} & Sogdia{Uzbekistan}in 329-328 BC,he was in vicinity of Kabul in 327 BC.

⁴² For area familiarisation see ,Arrian *The Campaigns of Alexander translated by Aubrey de Selincourt* {Penguin,1971},p-194, also see *In the footsteps of Alexander the Great a video* hosted by Micheal Woods,1998.

⁴³ Miller,Imperial Migrane,pp,-7-10. Jhon Keay gives the figures of 50,000 see India a history,p-71.

⁴⁴ Yenne Bill ,*Alexander The Great*, { palgrave,McMillan,New York,2010} pp-134-135

Kafiristan- Swat-Bajaour {Aspasians-Guraeans- Assacenians}[present day Gilgit –Baltistan and Khyber Pukhtoon khawa provinces] ‘the route which followed the river Choes was rough and mountainous and the crossing of the river was no easy task’⁴⁵ Alexander was wounded in one of the unknown towns in the mountainous area probably in the vicinity of Arigaeum{present day Nawagai} ‘Alexander was wounded by a dart in the battle against Aspasians’⁴⁶ Ptolemy account for over 40,000 population made prisoner of war and 2,30,000 oxen were taken ;it is likely that he crossed the Indus near present day⁴⁷ Abbottabad and then descended down to the Taxila which is west of present day Islamabad, Taxila has retained its millennium old name till to date.

‘The Greeks which entered India through Khyber Pass were offered resistance by the city of Peucelaotis{ present day Peshawar} resultantly the governor of the city was killed in the battle which took place after a siege of thirty days. Arrian and Curtius have left us accounts of the pro- tracted operations that were needed for the subjugation of the Assakenoi. They show clearly that their territory was a large one, extending right away to the Indus. It evidently included, besides the whole of Swat, Buner and the valleys to the north of the latter. These accounts contain details of the places besieged and taken by Alexander; but it had not been possible to fix their position with any assurance so long as by far the greater portion of that extensive area remained inaccessible to antiquarian research. Only for the initial stages of Alexander's march was definite guidance available’⁴⁸

The time which Alexander took in all this from Alexandria to the Taxila is almost four to six weeks by any means he must have started his expedition in and around February because Arrian do mention him waging war in the snow⁴⁹ what is strikingly missing is the absence of Nanga Parbat or any other mountain even the famous mountain in Chitral The Safeed Koh{Tirch Mir} is not mention what is mention is a peak of over 12000 feet and other of 7000 feet which lies almost 75 miles north of Attock where Alexander went with his companions for ritual sacrificial but the absence of Nanga Parbat is a very serious issue because it is highly unlikely that such a land mark is missed when Alexander has walked so close to it . Massaga⁵⁰ the capital of Asaciens {the town is not yet identified} ‘Indians offered stout resistance...siege lasted for four days...many Indians were butchered even after surrender...Alexander married the Queen Cleophis of Massaga...Alexander had a son from her.’⁵¹ Massaga was the largest town in the Swat which had over 7000 mercenaries from India later many served under Alexander the Great but the massacre at Massaga is a black spot on the heroic structure of Alexander. Same is the case with Ora a town 75 miles north of Attock 7000 feet high the Greek historians⁵² tend to bring in the Greek mythology into the

⁴⁵ Arrian,p-240

⁴⁶ Arrian's Anabasis and Indica,translated Edward James Chinnock{Chickwick press,1893},p-229.

⁴⁷ Alexander crossed Indus at Ohind 16 miles above Attock,Arrian,p-240.

⁴⁸ Aurel Stein,P-48.

⁴⁹ Ibid,p-194

⁵⁰ Curtiss called it Mazagae ,Anabasis p-233.

⁵¹ Arrian,p-246.

⁵² The historians which travelled with Alexander and later wrote the account falls into distinct cadres one who likes Indians and other who did not.

Indian history by mentioning the Alexander's visit to rock of Aoronos close to Ora; this rock of Aoronos has a legend that Heradis the son of Zeus himself was unable to capture it had a circumference of 25 miles and height of 8000 feet⁵³; account of Arrian also records that Alexander after capturing it descended down from the mountains and proceeding towards the 'Peucelaotis which stood not far from the river'⁵⁴. Few natives were captured who later guided the Greeks in locating the crossing point, there is no account of Alexander crossing of Indus 'I do not know...for there is no contemporary account'⁵⁵. Tashkila {Taxila} was occupied without any resistance rather the city and its ruler Ombhi himself associated with Alexander the probable reason seems to be that being part of the Persian Empire the city considering being a tributary to the Darius now accepted the suzerainty of Alexander the Great thereby avoiding blood shed and saving the economy of the town, that is an educated approach and later one of world's pioneer university was opened at Taxila, it cannot be termed as treason or cowardice but that highlights the metropolitan culture existed then. 700 troops joined Alexander's forces at Taxila, 200 talents of silver, 3000 oxen and over 10,000 sheep were offered for sacrificial purposes and some thirty elephants were also given as gift⁵⁶. The next important milestone was the crossing of river Jhelum the ancient Hydaspes 'Alexander the Great took twelve months in leaving Bactria and crossing of Jhelum'⁵⁷; there is no account of how Alexander spent the time but all of a sudden Greek historians put him at the banks of Hydaspes and a debate is raging today as to locate the spot from where Alexander made his crossing, there is a stone at the 17th hole of River View Golf Course at Jhelum which marks that point, other is a village Jalalpur few miles down stream⁵⁸.

The battle of Porus is a cultural heritage of Pakistan as the historians have nothing but praised for the character of Porus 'a man of character he was different from the Persian Darius who fled from the battlefield.. Porus's two sons died in the battle field...he looked majestic after the defeat in his over seven feet tall frame '⁵⁹. The query of Alexander 'what shall I do with you ' and Porus answer the 'treatment due to a king' are now part of classic dialogue of world heritage. Alexander and Porus became friends to an extent that Alexander took campaigns to suppress the neighbouring tribes {the tribes across Porus boundaries were called Gleuganicae}s on behalf of the Porus, all in all Alexander captured 37 towns after his battle with Porus and the smallest town had the population of 5000 inhabitants⁶⁰. There are another historic events the most important being the establishing of two cities by Alexander one in the name of his horse Bacchipolus who died here and other {Nicaea} to mark the victory. Both these towns are not traceable now. Alexander then moved forward towards east in the pursuit of another Porus who unlike his name sake remained a thorn in Alexander's crown and most likely carry out hit and run tactics, the fact that Alexander crossed the

⁵³ Sir Aurel Stein *On Alexander the Great's Track to Indus* Personal Narrative of Explorations on The North-West Frontier of India, {London 1929}, p-43.

⁵⁴ Arrian, p-249.

⁵⁵ Ibid, p-264.

⁵⁶ Ibid, p-258.

⁵⁷ Olaf Caore, *Pathan*, p-44.

⁵⁸ Plutarch life, p-94 also see Fuller *The Generalship of Alexander the Great* {Cambridge, 1948}.

⁵⁹ Arrian, p-280.

⁶⁰ Ibid, p-283.

Chenab{Acesines} close to the foothills of Himalayas as indicated by the presence of the rocks in the river 'Alexander's men crossed it on boats and floats it is little under two miles wide and very swift, it is formed by large jagged rocks over which the water pours violently with much noise and commotion'⁶¹ indicates that Alexander went upcountry from Jhelum on wards, again Greek historians have left a void, Alexander then crossed Ravi{Hydraotes} and camped in the present day Lahore District area & Amritsar District{part of India but it was supposed to be part of Pakistan on transfer of power in 1947} 'two days march from Ravi , Alexander reached the town of Pimpraena'⁶² at the banks of River Beas{Hyphasis} where he was engaged in fierce battles with the hill tribes of Sanga and Catahaei who took cover in their hill forts for over three days ,Greek historians have named few of these tribes but there seems to be little doubt that they are the tribes of present day Jammu and adjoining territories inhabitants{most likely Aryan tribes of Sialkot,the city was the seat of power during Saka's rule in India}}. 17000 Indians were killed here as compared to 12000 at River Jhelum.

Alexander cannot fail to take notice of the Kashmir region and the Himalayan mountains running parallel to his eastward path, it seems highly unlikely to his character that that he even failed to send any small force to reconnoitre the origin of the rivers , he himself came up with the theory of linking the Nile with the Indus which was repudiated by his scholars in the field before he put it down in writing for his mother. The ruler of **Kashmir** Abisares although did send his envoys but he despite Alexander's calling did not come to meet him this is the first mentioning of Kashmir in the world history.

' Alexander promptly sent for Abisares adding a threat that should he fail to appear he would soon see the Macedonian army and its commander in chief in an unwelcome spot'⁶³ .

It will remain a mystery of the history as to the actual cause of the Alexander's troops mutiny near Lahore ,was it due to the fatigue as written or was it to the incessant casualties being suffered in the hands of the native tribes and warriors but the demoralising effect of constant casualties cannot be over ruled, Alexander did announced his intention to withdraw and as Arrian has put it the only defeat he suffered was in the hands of his own troops 'I observe gentlemen that when I would lead you on a new venture you no longer follow me with your old spirits'⁶⁴. Indo-Gangetic plains were ruled by 'Aggrmes' or 'Xandrames' but the fact remains that all fighting took place in the present day Pakistan frontiers.⁶⁵

The ferocity of the resistance offered to him in the Indus valley do reinforce the theory about the fighting capability and the ability of the Harappa culture but strangely again there is no mention of them in the Greek historians record , what is recorded are very minute details; the number of the boats which Alexander had for his downward journey; over 2000 with 200 elephants,83 oared galley's and 1,20,000 troops. Alexander in his farewell gift to his friend Porus made him the king of the India with over seven nations and having over 2400 towns under his control.

⁶¹ Ptolemy son of Lagus wrote it and quoted by Arrian,p-284.

⁶² Arrian,p-286.

⁶³ Ibid,p-284

⁶⁴ Alexander the Great speech recorded by Arrian,p-292.

⁶⁵ Ibid,p-5,9,16

Alexander's retreat on the Hydaspas was full of danger many a battles and skirmishes were encountered in the way although he had both banks secured with his infantry marching in some cases ahead of his flotilla and in others following him to avert any surprise from the natives, the local forts which have been termed as the villages were reduced with violence yet the present day city of Multan and its inhabitants Mallians brought a catastrophe on the Alexander personally and over his army as well, Alexander was critically wounded in the citadel of Multan and the casualties which were suffered by the natives between the start of his retreat from Hydaspas till the crossing of Multan are in excess of 80,000 more than suffered by any other place in India or in adjoining Afghanistan and it was not the end Alexander was constantly harassed by the riparian tribes forcing him to get down from his flotilla and pursue them on land with cavalry thus suffering more casualties and causing havoc on the natives yet unable to break their will to fight, that was the finest season of Indus Valley 's history, this continued all along the Indus including the ancient towns of Mohenjo-Daro and Kot Dijio as well as the tribes of Baluchistan. Alexander at more than two places left his troops and lieutenants on the banks to construct towns and harbours . It took ten months of river sailing before he reached Pattalla the present day Hyderabad or Thatta he camped and made two expeditions into the Arabian Sea before settling down to travel all along the coast line towards the west with the help of the guides including his Indian friend Calanus, his fleet sailed in 325 BC ,this land journey must have taken him from the present day Karachi because it seems improbable that Alexander took his army into the hilly terrain adjoining the western boundary of the area around Karachi. He marched in the present day Bela ,Kalat ,Makran{Gedrosia} ,Gwadar area constantly harassed by hostile population, scarcity of water was so acute that Alexander's troops again mutinied for drops of water and later plead guilty and asked for clemency which was given , the monsoon rain also played havoc during which in one instance even the royal camp was washed away along with many women and children ,it should be noted that over 1,00,000 troops and camp followers were with Alexander in this retreat and almost an equal number or less left in the boats through the sea route. Alexander regarded himself lucky and offered many sacrifices en route and at the end because Darius⁶⁶ when he invaded India was able to leave with only seven companions.

Alexander's campaigns in India written by his own countrymen brought forward certain facts which in a way corroborates the early oral history of the India which primarily was the history of the Indus, Alexander's history brought to notice the northern area of the India as well the tribes of 'little account'. The fighting character of the region is martial in nature as dictated by the constant battles offered to Alexander despite very high rate of attrition. It confirms the existence of the martial civilization not only in the ancient town mentioned in Vedas and which were excavated in 20th century but also bring to the fore new town like Multan and Pattalla and adjoining tribes . The failure to locate the majority of the towns mention in the Greek historians account creates serious doubt about the whole campaigns and about the personality of Alexander it self; was he really a fact or a creation of

⁶⁶ Semiramis and Darius kings of Persia had made an invasion of Indus Valley almost 500 BC but Semiramis was lucky to be able to take flight with 20 people and Darius with only seven people ,also see *History of Alexander the Great extant historians & fragments* by Alexander Robinson Junior{Brown University,Rhode Island,1953},p-130.

Greek fantasy only the time will tell. The key factor of blue eyes of the certain races of the India which hitherto has been associating themselves with the Alexander and his conquering armies especially the people of Kafiristan and certain Pathan tribes seems to lack logic in the light of above mentioned evidence, the theory that lost soldiers of Alexander took residence in the mountains that fell in the route of his advance especially the Swat-Dir and Bajour lacks arguments because equal number of soldiers were left in the Indus Valley and along the Indus river it self and more important in the coastal area as well but there the people are even today black in colour and hardly ever any person is found there with blue eyes unless all such persons and their descendants were killed in the subsequent years as a mark of disgust or revenge.

Social life of India

The account of Greek historian in highlighting the social aspect is chiefly derived from observation of two riparian civilisation namely Indus and Ganges ,to Greeks , Indians seems to be highly civilized , dark in colour short in height and slim in frame, there is hardly any mention of the white colour by the Greek historians, there were class systems in India, with Brahmin being held in high esteem and having the liberty to take anything from the market without any payment, this is quite similar to the pattern in the Nile Valley where the priests were offered daily milk and meat , the mode of transport for the nobility was horse and not one but four horses as riding on one horse was quite undistinguished in nature, camels were also use for transport ,elephants were the mode of transport for the king and the rajas, footwear was made of white leather with heavy soles to increase the height of the person, white dress made of cotton and wrapped around the lower and upper part with a head gear was the standard dress code, people tend to spend the hot summer day under the shade of trees with span so wide that ten people could sit under it. Parrots were trained to utter human language,tiger was regarded by the Indians as much more powerful than elephant⁶⁷

Women and all the other population exhibited high virtues, Indians have been depicted as healthy mainly due to their simple diet and absentee from wine, the doctors specialized in every part of the body and disease, the nuisance and hazard of snakes and scorpions was manifold as they were found under every stone and caused painful bleeding from pores and ultimately death ,yet the local doctors with the help of the herbs were able to cure that ,another method of relieving the pain was through singing which was performed by natives all over India,Suttee was practiced . Brahmins took part in the public life and acted as advisors to the king and all of them lead austere life, men used to dye their beard in various colours like red ,green ,white and purple , men also wear jewellery especially earring made of ivory. 'Men are taller than any other Asiatics most of them being over seven feet or not much less...the finest fighters to be found any where in Asia at that time'.⁶⁸

Indian soldiers were divided into cavalry and foot soldiers, a foot soldier carried a shield in his left hand ,a sword and a bow which was as large as himself ,the arrows sharp and

⁶⁷ Alexander histories & fragments,p-132,quoted by Nearchus.

⁶⁸ Arrian,p-261.

nothing can resist an arrow from an Indian bow⁶⁹ the foot soldiers also carry a javelin{ not all} their swords were heavy and during striking he will use his both hands for the purpose. The cavalry had the horses which were not saddled and neither had the harness rather they had their own peculiar iron bit, the horsemen would have a small shield.

Aryans or Indus Valley accepted Islam because it was the closest to their culture, social life and beliefs where as the Gangetic Plains civilisation had become Hindu, before embracing Islam the Aryans displayed traits of their manhood culture and respect for women and this has been recorded by the historians. Thus Indus Valley had a notion of superiority over the other eastern riparian cultures and that was exhibited by the almost thousand years of rule of western India over the rest of India, thus creation of Pakistan becomes a logical deduction of the parting of ways by the Indus Civilisation, the separation of East Pakistan into Bangladesh can be seen in the same contest, the Indus Valley inhabitants cannot live with other riparian's on equality or being subservience to them, Brahmaputra Civilisation was more in number but mere numbers cannot subdue Indus Valley inhabitants and this will remain the pattern in sub continent, the moment Jumna-Ganges got hold of nuclear weapons and upset the historical inferiority in same very moment the Indus Valley also conducted nuclear test there by resorting millenniums old superiority. Alexander the Great's expedition in present day Pakistan has thus played a key role in developing our history.

Ashoka

After the retreat of Alexander the upper India came under the Chandra Gupta Maurya in 321 BC who has been quoted by many historians to be present at the court of Alexander at Taxila along with his friend and mentor Chankya Kautalya, Chankya was a Brahmin in the court of Nanda and was reportedly insulted and in retaliation was keen to take the avenger and this brought these two together and their first attempt at creating a rebellion failed however they learned from a boy eating the bread and as such planned their next move in a way that they instead of toppling the empire from centre they started from the outside and were succeeded and as such the very first Indian empire of a magnitude was created and more importantly the very first treatise of politics and warfare was written by the mentor who became the vizier or the king maker, this work in Sanskrit was discovered almost two thousand years later in Madras when accidentally the palm leaves were handed over to the chief librarian however the tests reveal that the work is more than the labour and thought of one person but that has been the constant irritant and shortcoming of the Indian history. When the work is treated at par with the other works on India then one at least get a fair idea of the working pattern of the Mauryan empire⁷⁰, Chandragupta was succeeded in due time by his grandson Ashoka but before that it is recorded in history that Chandragupta was able to defeat the Greek military governors in a battle which possibly took place either on the banks of the Jhelum or the Indus and with the account of the events it is very much possible that it was a minor affair because Chandragupta did give some elephants as a token of respect to the

⁶⁹ Lost Histories,p-129

⁷⁰ Nehru ,p-116

Greek ruler of Bactria[northern Afghanistan] and in return was accepted as the sovereign of the almost whole of Afghanistan including Kandahar, both Indian and Greek also bounded themselves in acts of matrimony in which the daughter of the Greek Seleucides was given in marriage to Chandragupta.

Alexander had left his viceroys in the India however not much of history is available from them one of the envoy or ambassador was Megasthenes who wrote Indica⁷¹ and like the earlier history of Alexander it is full of contradiction, Megasthenes talk of proud bearing possessed by the natives, the Dionosos is again highlighted 'made his appearance from the westhead of a large army ...which suffered from heat and retired to the hills',⁷² yet the gold digging ants and the men with eight toes in the feet who ate nothing and drink nothing who have no nostrils but orifices is something which is highly illogical and as such renders the whole history as a matter of fantasy, the biggest omission is that of Naga Parbat and other peaks it seems absolutely out of place and sense that these peaks are over looked in any of the annals of the history writing, probably the Indus was not yet trekked to its mouth which is also illogical in nature but so far there seems to be no concrete evidence of any such venture.

Fate of Poros is also in mystery because it was he whom Alexander had left as the viceroy of India, Alexander had divided his Asian Empire among his generals who after the death of Alexander had a civil war among themselves with Indus becoming a frontier.

Ashoka enthroned in 260 BC, his greatness and his impact is not only in the vast empire which he created and left, not only in the fact that he seems to be the very first ruler not only of India but of the known world who detested the violence and the misery which the conquest brings in the aftermath and all this is known to us through his pillars, his edicts, his laws and orders which were engraved on the rocks in all corners of his empire and thus he has been able to preserve the history of the India of that unknown period through a medium which is more reliable than the Greek historians account of fantasies and myths. These edicts were first attributed to Asokha in 1837⁷³, his major edicts are spread and erected in Kandahar, Shahbazgarhi near Peshawar, Manshehra in the west of Indus with minor edict at Topara, Delhi, Bhabru, Sanchi in the centre to Maski in the south of India, there are fourteen major rock edicts, eight minor rock edicts and inscriptions and seven major pillar edicts, these edicts have preserved the history.

*On conquering Kalinga the beloved of god felt remorse....slaughter, death and deportation of the people is extremely grievous to the beloved of the gods....this inscription of dhamma has been engraved so that any sons or great grand sons ...should not think of gaining new conqueststhey should only consider conquests of dhamma*⁷⁴

Over hundred thousand people were reportedly killed in this campaign of Ashoka thus it was the deadliest conflict of the history till that time and as such emperor felt a remorse, he became a Bhuddist and adopted a non violent policy or dharma as the philosophy of his life and government and this policy seems to be the driving force of the India from him onward

⁷¹ Megasthenes Indica fragments translated by

⁷² Ibid.

⁷³ Keay history of india .p-88

⁷⁴ Ibid,p-92

and India had to pay a heavy price for this, it seems to be the dilemma of humanity that abstain from violence has much more serious repercussions for the society as a whole than having the violence as way of life and this was aptly proved in the coming centuries rather it will not be out of the contest to point out that for over 1500 years the Gangetic Valley suffered from this policy which should have been the policy of all humanity but sadly it was not and still is not. Indus Valley on the other side had no such philosophers of non violence among its inhabitants, they retained their militant Aryan culture. Thus two distinct civilisations developed in the India, one militant in nature and other opting for non violence. Gangetic plains had the dilemma of finding self salvation, an identity for themselves and they found it in non violence as the state organ and policy.

Sakas, Khushans & White Huns

The five hundred years after the death of Ashoka has been described by the historians as the 'dark age of India',⁷⁵ 'one of the darkest in the whole range of Indian history',⁷⁶. India after the Ashoka plunged into anarchy with a wave of Aryan tribes invading in succession and on regular basis from the northern India to be more precise from the north west, if history is to be taken as a yard stick of the past events and it is believed that it repeats itself then there is little to imagine that these invaders were nothing else but the descendants of the Aryan race which had uprooted the Dravidians from the Indus valley and they did the same in these centuries, these were the people who lived in the high plateaus of the Central Asia where they lived in the nomadic style of society but one fact seems to be quite obvious that they did not share the philosophy of non-violence. These Aryans people and tribes were the Sakas, Khusahan and Parthians. The empire of the Ashoka was broken down in the feudatories mainly on the fringes of the empire, Kashmir and Afghanistan which was not yet Afghanistan as it is known to us today but all along the mountains of Himalayas and the Caucasus there were independent Aryan lords who with every passing year descended down to the extent that Sakas were finally fully entrenched in the east of the Indus thus the Brahmin and Hindu empires were almost diminished to non entity. Indus Valley again became dominant over the other two riparian civilisations.

Our knowledge about these invaders is based not on any text or rock edict but on the coins which have been unearthed so far. Sakas, Parthians and Pahlavas were all inter related to each other, where as Sakas are believed to be coming from the Bactra the Parthians are believed to be Persian tribes, their route of invasion are also debatable with scholars citing the either Bolan or Khyber Passes as the likely routes along with Kashmir⁷⁷. The invading Aryans had a fair share of old armies of the Greek and Persia but also the Chinese tribes of Yeh-Chi had their share they were known as Khushanas or Kanishke. They were in power

⁷⁵ Ibid, p-101

⁷⁶ History & Culture of the Indian People, Volume 3, Classical Age, Munshi, Majumdar & Pusalker {Bharatiya Vidya Bhavan, Bombay, 1954}, p-xlii also see Nehru, p-127

⁷⁷ Foreign influence on Ancient India, K.C. Sagar {Northern Book Centre, New Delhi, 1992}, p-121-122. History of Ancient Iran Volume 3 Part 7, Richard Frye {Ballantine, Colchester, 1984} p-178.. Ancient India Social History some interpretations {Orient Longman, Hyderabad, 1979} p-157

over the north western part of India the present day North Pakistan between from 78 AD onwards till 260 AD, they had Kashmir{Ki-Pin}Bactria{Ta-Hia} Kabul{Kao-Fu} and India{Tien-Chu} under their suzerianity. The rising power of the Persian Aryans known as Sassanian under Ardashir led to Kushans downfall ,sassanians were soon in control of the Balkh, Merv and Khorasan. Thus the sassanians were having the rule over Western India including Makran and Sind, in Punjab independent feudatories were established by the Kushan chiefs namely Shilada ,Shaka and Ghadara clans .

The influence of religion on these was profound the only religion which at that time prospered was Bhuddism because it had the royal patronage ,the initial friction which the established Brahmins had towards the equalitarian preaching of the Bhuddha was completely overturned by the Mauryan dynasty in which the founder is reported to have died in the cave and ashoka made it a state religion the similar pattern would be repeated in the Jerusalem almost two centuries later when Christ would be initially hunted and then after **almost three Hundred years after his** crucification the Romans would embrace the Christianity as the state religion and in turn the Jews would be persecuted however for the time being there are no records which shows the persecution of the Brahmins in the India. The first Bhuddist pilgrim or the missionary is reported to have set course for China in year 65A.D.they were monks Dharmaraksa and Kasyapa Maranga and they set the first monastery in China⁷⁸ they followed the route of going to Peshawar- Jalalabad- Bamiyan crossing Kaucanus into Bactria and then through Pamirs round the takla Makan desert across Lop nor a journey of 3000 kilometres or 1600 miles, however these bhuddist monks also adopted a route which primarily took them all along the Indus river to the China after crossing the Karakorum mountains, one cannot pass a judgement with certainty on the time at which these monks went through this route and more so at what time in history they opted to go along the Gilgit River which joins the Indus almost at the mid of the journey from Taxila towards the China .

In all the records of the history evaluated so far the absence of any expedition towards the origin of the Indus has been missing and this vital link cause a doubt on the authenticity of the accounts even when these Bhuddist did went towards the China on this northerly route still there is no mentioning of the Nanga Parbat which is one of the highest peak in the world the omission of such a landmark is puzzling. The engravings of the Bhudda are in the present town of Gilgit and also in the Skardu both these towns are over 4000 feet in elevations Skardu is well over 5000 feet, also importantly the sacred rock of the Hunza which lies at the edge of this track on the bank of Gilgit river has been called as the ‘ veritable data bank of ancient kings, cults and passing strangers’ however this is opinion of Keay is not shared by others most notably Colonel Durand who spent five years in the same area while establishing a British Agency in 1892,on the other hand the rock at Skardu is well documented ‘ It is situated at the mouth of a ravine leading up to the Deosai, a great rock thirty feet high by some fifteen feet wide...on the principal face is a figure of the seated Buddha’⁷⁹.

⁷⁸ India,Keay,p-112-114.

⁷⁹ Making of Frontiers .Colonel Durand,p-128

Under the **Samudra Gupta** all this was part of his empire, the India. Historians highlight the fact that it is possible to point to this with an accuracy and fullness of detail rare in ancient history⁸⁰. In the year 400-411 A.D., a Chinese traveller Fa-Hien travelled in India which was being ruled by the Chandra Gupta II, {no relation with the Chandra Gupta of Mauraya dynasty} Gupta was a petty chieftain who acquired and then expanded an empire which became the biggest since the Chandragupta however this Chandra Gupta II was the son of samudra Gupta. Fa Hien narratives are the first recorded record of any person highlighting the mountainous city of the Skardu{Iskardoo} although I still find it hard to believe that Fa Hien actually went and stayed in Iskardoo for the reason that he has although brought to notice the 'venomous dragons which when provoke spit venom' and also the difficult and rugged path he had to follow to reach the Taxila from the Skardoo and enroute he mentions of a rock 10,000 cubits in high along the Indus but still it not convincing enough of his going through the Skardu and then following the Indus all along downstream to the plains and reaching the Taxila, he for the record does not name the Skardu city rather he spoke of six countries which he entered after Khotan⁸¹. {The other notable Chinese travellers which left a record of their sojourn were Hiuen Tsang 630-45 A.D., and ITsing 671-95 A.D.,}

The White Huns who were also a Aryan nomadic tribe like the Sakas and the Kushanas these Huns had migrated from their home land of China in two major groups the one headed towards the Volga and other towards the Oxus, **the Hunas** in the Oxus by fifth century AD were a powerful entity and from their founder attained the name of Ye-Tha, Hepthalites or Ephthalites and the Greek referred to them as White Huns⁸², they were initially repulsed during the time of Sakanda Gupta in 460 AD when they were defeated probably near Taxila because they already had the Gandhara under their control.

Another army of the same Huns had also attacked the Persians and they were able to kill the king and capture the throne of Persia in 484, there is uncertainty as to whether the defeated Huns went back to Iran or they stayed in India as the previous all defeated armies did so, Persian Aryans most probably stayed on the Indus Valley frontiers in east and west.

Conduct of war at that time is shrouded in mystery because the Indian historians do mention of inflicting a crushing defeat yet keeping in mind the philosophy of Dharma it is not beyond reason to believe that the Huns were allowed to retain a certain area with them. Huns were fully established at Balkh before they made their next move towards the India; in 510 under their leader Torramana they came down through the Kashmir Valley and routed the Dravidian military near Gwalior which indicates that they had the territory west of Indus under their control already, Toramanna thus becomes the first of the Aryan ruler to have a large Indian territory under his control he had United Provinces, Kashmir, Rajputtana, Punjab and Madhya Pardesh. After the death of Torramanna his son Mihirakula ruled not only India but Ceylon and southern India which makes him the most powerful Aryan emperor of all time with Sialkot as the capital which is at the base of Kashmir, therefore it leads to the deduction that Kashmir became the base of these Huns probably because of the weather and

⁸⁰, India, Majumdar, p-12

⁸¹ A Record of Buddhistic Kingdoms the Chinese Monk Fa Hien of his travels in India & Ceylon A.D., 399-414, translated and annotated by James Legge, professor of Chinese in Oxford university {Oxford, 1886} pp 21-26.

⁸². India, Majumdar, p-34 also see Keay, p-117-134

more importantly it kept their rear protected however it was their defeat from the joint Persian and Turks in 563-567 on the Oxus which finished their rule in India ,they also suffered a military defeat from the Maukharis of India .Keeping the past history as the guideline it is logical to believe that these Huns settled down in the India and the mountainous territory therefore the theory of the blue eyed generations of the present day Pakistan northern areas is not only linked to the Greek soldiers but also with the Huns.